

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

VOL. II, No. 8.

BUFFALO, SATURDAY, DECEMBER 1, 1855.

WHOLE No. 60.

The Harmonial Conference, on Sabbath last.

Our readers will recollect the programme of exercises which we published in our last number, for the then coming Sabbath. This programme, with a single unimportant exception, was carried out in a manner which we are compelled to believe astonished every person present:

In the morning, the medium—Mr. FORSTER was controlled by the spirit of STEPHEN R. SMITH, who spoke through him one hour and twenty minutes, holding the audience enchained by his powerful reasoning and eloquence, and by some unmistakable characteristics of his own identity. One of these peculiarities will be recognized by all who were much in the habit of listening to his discourses, when in the flesh. It was this: Contrary to nearly all other public speakers, he always appeared to exert himself to hold the rein of his eloquence, and suppress its flight; but, seemingly, it would occasionally break loose from him and soar to the very apex of sublimity, before he could gather the rein again and bring it under control. There is probably, not another speaking medium in the whole country, through whom that noble spirit could have done the subject, and his own powers of ratiocination, so much justice as he did through Mr. FORSTER.

There was no arrangement made by the spirits, for the afternoon service. It was, therefore, not anticipated that any spirit would speak through Mr. F. on that occasion. It happened, however, that CHAS. C. BARNES was present, and that a spirit, which seemed to be in an inharmonious state of development, spoke through him, giving utterance to feelings and sentiments which partook of the inharmony of their source. This was evidently producing an unpleasant state of feeling throughout the congregation. Long before the conclusion of this evidently undeveloped spirit, Mr. FORSTER was thrown into the abnormal state, to be ready, as we supposed, to reply. The instant that BARNES took his seat, Mr. F. was brought to his feet, by the spirit of Mr. SMITH; and for at least half an hour, the audience were held in almost breathless silence and in evident astonishment, by what seemed to be a torrent—an avalanche of eloquence. And the moral which he drew from the inharmony of the spirit which had preceded him, was as beautiful as his language and his rhetoric.

We were highly gratified with this effort of our sainted friend, for several reasons. Many of the congregation over which he formerly presided, as pastor, did not attend in the forenoon, because they deemed it impolite to stay away from their regular place of worship, when a stranger minister was to hold forth to them; which was the case on that sabbath morning. Besides this consideration, the circumstances of the case required the address; and it was as effectual as it was timely.

In the evening, the Spirit of A. A. BALLOU, made an eloquent and able appeal, through Miss SCOTT, to the Father of all Spirits, in behalf of the cause of Spiritual progress in the world in general, and in Buffalo in particular; but Miss BROOKS, at her own earnest request, had been excused by the controlling Spirit, from the performance of the part assigned her in the programme. This was the exception alluded to above. At the close of the preliminary exercises, Mr. FORSTER was again brought to his feet, by the spirit of Professor EDGAR C. DAYTON, who took up the branch of the subject which was assigned him in the programme: "Man's affinity to God,"—and spoke some minutes more than two hours. How ably he spoke—how eloquently he spoke—how profoundly he reasoned—how high he soared toward the ultimate of sublimity—how nearly he approached the deepest root of the profound; and what effect

his lecture had upon the minds of the highly intelligent audience who gave him their rapt attention for so long a time, let them tell, for we shall not attempt it.

How many there were present, in the evening, we do not know; but we do know that every seat in the hall, above and below, and every foot of area that a person could stand on, was occupied. We understand that the man who has charge of the building, estimated the congregation at not less than twelve hundred; and those who stood in the entrance, unable to get in, affirmed that there were more who failed to get in, and went away, than there were in the hall. The hall was well packed, morning and afternoon; but, in the evening it was a perfect jam.

We had forgotten to mention that A. A. BALLOU gave a brief but very eloquent lecture, through Miss SCOTT, at the conclusion of Mr. SMITH's address, in the afternoon.

From Owen's "New Existence."

Communication from the Crowned Angel, by Mr. F. Hockley—with Reply by Mr. Owen.

MY DEAR MR. OWEN,—

It may seem strange that I should choose this means of communicating with you. I have done so, that it may be a more direct address to yourself than any I have hitherto made—knowing that you will receive it in the spirit it is given of sincere good-will.

I have always taken great interest in your life, and feel the deepest anxiety to see its object fulfilled, and the human race united in one permanently happy and enlightened family. But can man succeed unaided in this object? Can he surmount the whole army of obstacles that rise in his way? Can he humble the high, and elevate the poor and lowly? Can he make those holding authority in the state insensible to their individual interest and ambition, in their zeal for humanity? Can he find the means of educating those innumerable thousands who are so ignorant of all light? Or, more than this, can he extinguish that great evil which has existed from the world's beginning—the enemy of all good?

Man cannot do this, unless aided by God. His almighty power must uproot the evil, before man can sow the good seed; and to secure His countenance, His guidance, and mighty help, man must do that which is acceptable and finds favor in His sight. And how can he do this, otherwise than by believing in that New Testament which He has sent man as a guide to salvation—that book, which, under His protection, has for eighteen hundred years preserved its undying interest, and which has struggled through warfare and revolution and tyrannical despotism in the church and state, only to become, after the lapse of that time, the bright foundation of true religion?

The belief in one God has two foundations. The one is the bible—the other is nature. If man receives any part of that bible with faith, he must receive the whole; and he must therefore believe in the three persons and one God, and the death of Jesus Christ for the redemption of the world. If he makes nature the foundation of his belief in God—then the necessity of a Saviour must be obvious to all who will consider things from the beginning of creation.

When the first man, who was created to enjoy perfect happiness upon earth, fell from his immortal estate, the wrath of the Creator was just in condemning him to death; but he knew that those generations that would follow Adam, although inheritors of, could not be punished or

answerable for, his sin. But when generation succeeded generation, he found that the evil was growing—that they sinned more and repented less, and that, were He to punish them according to their deserts, there would be no hereafter. He then showed His great mercy to the human race, and He made that very sin and the death, that followed it, the portal to our everlasting life. He now determined that the seeds of the true faith should be sown,—that man should have a convincing proof of His goodness and mercy,—and that the doors of salvation should be opened, that all those believing should enter. For this purpose was God made man. Who more fitting to redeem the world and effect this purpose, than part of His own spirit, born into the flesh, and named by him His son—Emanuel, interpreted by man, "God with us?"

The great scheme of redemption being now fulfilled, and the Son united to the Father, they extend their mighty influence over all mankind,—and this is the Holy Ghost. Those seeking the influence of the Holy Spirit must ask it in humility of the united Three, and they will be successful.

Could you sincerely believe in the Father, the Son, and the Holy Ghost,—and the Son as the Redeemer of the world,—the guidance of the Almighty would be extended to you;—for how acceptable unto him would be the homage of one who in all other respects is so truly a Christian man!

I trust that you will give your attention to the life of Jesus Christ as written by His Apostles,—and I think you must see the great blessing of faith in His divinity. And of those things relating to him which appear to man inexplicable, I will only say—Blessed are those who walk by faith and not by sight.

I will no longer dwell upon this subject;—but believe me it is of vital importance to your soul's welfare, and to the body and soul of those who shall follow in your footsteps:—for could you unite your belief in the Trinity in your supplication on high for help, with the noble plans you have formed for man's happy condition on earth, that system and the true religion would flow together and spread universally, as the true vine covering the earth, whose branches would be found in every heart. And the millennium would commence.

Consider how deeply you are involved—that you are responsible, not only for your own soul, but for many of those who almost worship you—whose opinions are yours. Consider also the greatness of your glory, if, being truly convinced, you shall wait with your followers, who have been saved even in the eleventh hour, the coming of the judgment day, and receive with them your rewards.

In conclusion, I will call your attention to one other subject of scarcely less importance than the former—the necessity of abstaining from all intercourse with evil spirits, while you are searching after good. When you have attained but the first stage of conviction, the admonition will be unnecessary.

I assure you that those spiritual communications with man, by force, which have created such a disturbance in America and England, are undoubtedly and undeniably evil; and it is the last struggle of the fallen angel for the empire over man, before the commencement of the reign of peace.

With the most earnest prayer that angel can offer up for man, I now bid you farewell,—sincerely trusting that He who gave the living waters of eternal life unto the woman of Samaria in return for the water which quenched only His thirst, will give you the same reward for those works of charity in which you have been so faithful a follower of Himself as man.

Believe me your sincere friend,

C. A.

REPLY BY MR. OWEN TO THE PRECEDING.

13TH APRIL, 1855.

[My Impressions of God, written after receiving the Crowned Angel's communication to me through Mr. Hockley's mirror, viewed by his young seer.]

Mr. Hockley's letter containing this unique communication arrived

this morning. My conviction is that the C. Angel is sincere, and true to his own impressions, and also disinterested in his communications to Mr. Hockley and myself.

But my belief is not under the control of my will,—however desirous I am to meet the wishes of the C. A. I am compelled to believe according to the strongest convictions made upon my spiritual nature,—whether called mind or soul. These convictions are,—That God is an existence far higher and superior in its attributes than the inconsistent and contradictory being which men have hitherto supposed the Great Creating Power of the Universe to be.

My impression is:—

That God contains the essence of the knowledge and wisdom of the universe, and naturally and necessarily desires to produce the greatest possible happiness and harmony that the elements of the universe will admit.

That God is a real something,—substantial,—that he is the soul or mind of the universe, and by his influence pervades the universe, which includes all that exists.

That He is the sole Creator, preserver, and governor of all things which constitute the created universe.

That all things ever have been, are now, and ever will be, as He designed them,—and that no other power in opposition to Him could exist,—or he could not be God.

That God, the elements of the universe, and their inherent qualities, exist eternally; and God creates all things by combining these elements of which all things are made.

That to procure ultimate happiness and harmony throughout the universe, these elements must undergo certain combinations and changes of combinations, and that that which men call evil are the necessary passing effects of these changes from the germs of things to their ultimates, or from the seed to the necessary process to maturity.

That supreme knowledge and wisdom necessarily produce the essence of goodness; and therefore that God would not permit pain or suffering throughout the universe if they could be avoided in the process of creation to effect ultimate universal happiness and harmony.

That God when He creates, knows what He creates, and why He creates, and the best mode by which each of His creations can attain the results or happiness which He designs for His creations.

That God makes all His creations to be, to feel, to think, to believe, and to act, as He designed when He created each.

That the created therefore never can possess merit or demerit for that which it is made to be, to feel, to think, to believe, or to do.

That God is too elevated in all His qualities to be affected by the belief of man, or by any of his sacrifices or worship—all of which must be the crude ideas of men in their early process of development, while their mental faculties were in the earliest stages of growth.

That the evident design of God in the creation is to produce the greatest variety and amount of happiness; and the only duty, (if duty it may be called,) is for the created to receive, enjoy, and to aid to increase this happiness, to the greatest practicable extent in their power.

That supreme knowledge, wisdom, and goodness, never could have created evil to have opposed His own good and superior designs;—but the inherent qualities of the elements of the universe being co-eternal with God, and God being under the necessity to create all things from these elements, pain and suffering are the temporary effects necessarily arising from the process of creating, in certain of its stages to obtain ultimate everlasting happiness.

It is a strong conviction on my mind that the beautiful universe of general order and harmony could not have been made by a power such as is described in the early annals of all nations having the crude inconsistent notions of men, undeveloped in rational faculties, and who in all their religions have no higher ideas of God than the level of their own undeveloped, uncultivated, and mis-governed passions. The God of the universe must be of necessity the essence of knowledge, wisdom, goodness, and love, and altogether independent of men's belief in His exist-

ence, in His attributes, or of His worship by them in any other manner than in contributing to the happiness of His creations. And this latter result, God has secured, by making all things with life to desire their own happiness, and to make that happiness to consist in universal happiness. And now, in the due order of creation, as it appears, He has enabled man to perceive the natural path to the attainment of the happiness of his race through futurity, and to terminate ignorance, poverty, falsehood, disunion, disease, crime, and misery,—all of which are the necessary results of the past undeveloped state of man.

To make some advance in this early undeveloped state, Jesus Christ was sent into the world to effect a great and important mission. This was, to prepare the world to learn that the happiness which all sought could be attained only when charity and love could be made to pervade the spirit of humanity. But the time was not then come when the means were to be made known how that spirit could be universally created in man.

He put in motion the germ of the desire to receive this spirit, and it has been slowly germinating through eighteen hundred years, until it now requires to advance to a new phase—to a knowledge of the means by which this spirit can be universally and permanently created. My mission is to make this known to the population of the world.

To create universal charity and love in the human race, there are certain conditions to be created around them; and without the existence of those conditions, these essential virtues to human happiness can never be attained.

These conditions must create truth, knowledge, wealth, wisdom, unity, and must entirely supersede those conditions which create falsehood, ignorance, poverty, folly, disunion, and crime.

The population of the world is yet without knowledge of the science of conditions. It knows not that all things—good, indifferent, or bad—are effected with the certainty of a law of nature by conditions which alone can produce those results.

Fortunately for the human race the time has arrived, or, in other words, the conditions are known, by which they may be all made good, with the same certainty that they have until now been made by effective conditions to become inferior and bad, as all now are of necessity, in consequence of being surrounded from birth with inferior or bad conditions only.

To attain the Millennial State of existence for humanity will now become, through the knowledge of the science of conditions, not only an easy, but a most pleasant and gratifying task to the governors and governed throughout the world.

But this almighty change is not to be effected by prematurely destroying the existing conditions of society—bad and inferior as they are. This would be to increase the present bad and inferior feelings, which have been made by these bad and inferior conditions to pervade all humanity.

On the contrary, these bad and inferior conditions must be preserved with care and due consideration, while the good and superior conditions are in progress ultimately to supersede them.

This is the universal revolution near at hand, to change falsehood into truth, evil into good, misery into happiness;—and it will be accomplished by the simple means of creating good and superior conditions to supersede bad and inferior:—by merely adopting in practice the GREAT PRINCIPLE which I published in 1812,—namely, "That any general character, from the worst to the best, from the most ignorant to the most enlightened, may be given to any community,—aye even to the population of the world, by the adoption of proper means," (or the right conditions,) which means are to a great extent within the power and under the control of those who have influence in the "affairs of men."

This great all-important truth I then sent to all the civilized governments, and to the most learned universities throughout Europe, by the aid and assistance of the British Government, under the administration of the Earl of Liverpool, who was a sincere convert to this divine system

for effectually insuring the goodness and happiness of the human race.

This knowledge was then too new in principle and practice to be then accepted and adopted by the governors of the people, or to be understood by the governed.

This germ was however then planted;—and its growth has been watched and assisted until it is now ripened into maturity;—and who, possessing one grain of common sense, will now deny its divine truth, or its overwhelming good results to the human race through all futurity.

Let governors and governed now act wisely in accordance with this simple principle, and the Millennial State of Existence upon earth will be established for ever.

And what is there now to prevent this change commencing immediately?

All the materials and means requisite superabound; and surely now governors and governed are so far developed as to prefer the Millennium to the present Babel state of human existence over the earth.

We shall soon see.

ROBERT OWEN.

To the Crowned Angel from the 7th sphere.

FACTS ABOUT SCANDAL MONGERS.

In every community is a class of people whose only object in life seems to be to defame and injure those around them. Generally persons of small mind and low origin, they seek to drag others down because their own merits will not suffice to give them a creditable position in society. It has been our lot to meet with several of this class, and we have made their frailty a study; but we confess no philosophy will account for all their caprices. One person, for instance, goes back into the past and resurrects all the old stories of family shortcomings, of social dissensions, of "what was once said," and a sad array is thrown in the teeth of some excellent man or woman as old sins which they are expected to bear. In consequence, the whole neighborhood is busy with these old and most usually false tales of scandal and gossip, and the tale-bearer has the satisfaction of seeing really worthy people in much pain and trouble from the unexpected imputations made against them. But here is the mystery; that very tale-bearer has a past of the most unenviable repute—her family were of the most "scaly" kind of people, and lived such a life as does not usually look well in print, and why a person of such descent should indirectly excite attention to her own affairs and her not-forgotten past, by her revival of ancient scandal strikes us, as puzzling to tell. It has served to quicken our suspicions that all scandal-mongers have a family escutcheon not particularly pure; and we have come to the conclusion that he or she whose tongue is busy with reputations and family happiness is just the person whose past ought to be shrouded in darkness. If a decent respect for the feelings of the living and dead will not prevent the exhumation of that which time had buried and grown over with flowers let the busy body think she is thus lowered in the estimation of worthy people, and be silent from fear.—*Sandusky Register.*

Spiritual Manifestations at Lockport.

A reliable friend, at Lockport, communicates the following: On Thursday evening, the 22d inst., a party of seven were sitting in a circle, at Geo. S. PLACE. Many beautiful and interesting manifestations were given through Mrs. I. G. ATWOOD and Miss MARY PLACE. As the circle was about to break up, a coffin was presented to the vision of Mrs. Atwood, and beside it stood the spirit of a young man, who informed her that he had just taken his departure from the earthly form, and requested her to witness his flight to his home of future happiness.

Some six weeks before this, Mrs. A. who is gifted with diagnostic powers, told this young man that there was a disease lurking about him, and that she feared it would terminate fatally. He then appeared to be in good health, and remarked that, if it did terminate fatally, he would come and let her know, as soon as he left the body. And he fulfilled his promise. There was no chance for any one in the circle to know of his death, as he lived several miles off; and the fact was not made known in this place till 3 o'clock the next day, when a special messenger arrived to inform Mrs. A. of his decease.

LOCKPORT, Nov. 24th 1855.